

A

Thanks-giving-Sermon
FOR THE
PEACE

PREACH'D

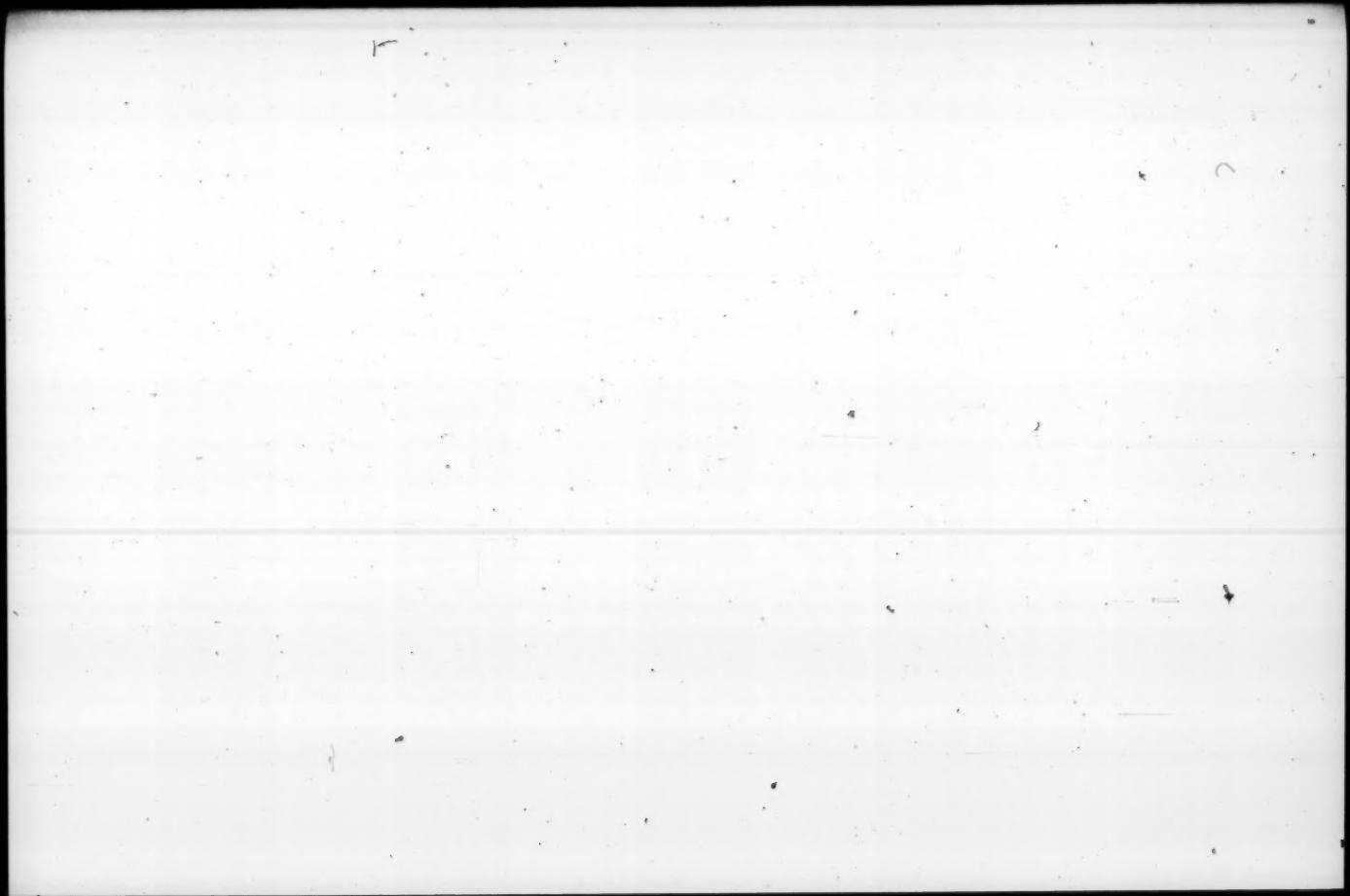
At the Parish-Church of St. *Dunstan's*
in the *West*, Dec. II^d. 1697.

By *William Gallaway*, A. M. Chaplain to
the Officers, and others, of *His Majesty's*
TRAIN of *ARTILLERY*.

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FOR THE
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Die *Welt* ist ein *Welt*-dienst

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Wm. W. Brewster
Massachusetts
U.S.A.

THE INFLUENCE OF THE ENVIRONMENT ON THE GROWTH OF COTTON 113

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A

Thanks-Giving SERMON.

Isaiah XIVth. 16,17,18 Verses.

They that see thee, shall narrowly look upon thee, and consider thee, saying, Is this the Man that made the Earth to Tremble, that did shake Kingdoms? that made the World as a Wilderness, and destroyed the Cities thereof, that opened not the House of his Prisoners? All the Kings of the Nations, even all of them lie in Glory, every one in his own House.

In the Beginning of this Chapter, *Isaiah*, by his Prophetic Spirit, foretells the Merciful Deliverance that God would bring to pass for the House of *Israel*; that the Time was near at hand, That the Agency

B

A Thanksgiving Sermon.

rogancy of the Proud was to cease, and that the Heightness of the Terrible was to be laid low, as it is in the 13th Chapter, 11th Verse, that there would be an Unexpected Change in the Face of Affairs, and that the Lord would not only give them Rest from their Sorrows and from their Fears, and from their Hard Bondage, whereat they were made to serve, Verse the 34, but also, as a Visible Mark of His Great Favour, and more Abundant Kindness, He declares, They shall take the Captives, [12th] Captives they were, and they shall Rule over Men. ^{13th} Powers: And as a full confirmation of this Joyful Tidings, the Prophet further assures them in the 24, 25, 26, 27 Verses. *The Lord of Hosts shall Swoon, saying, Surely as I have thought, so shall it come to pass; and, as I have prophesied, so shall it stand. That I will break the Assyrian in my Land, and upon my Mountains tread him under foot: then shall he take apart from them, and his burden depart from off their Shoulders.* This is the purpose that is purposed on the whole Earth: and this is the hand that is prepared on every side of the Nations. For the Lord of Hosts hath prophesied, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

On the Infallible Assurance of this Extraordinary Event it was, that the Prophet represents the *Franchise*, with their Neighbouring Kings, who laboured under the same Tyrannical Oppressions, thus insulting over the King of Babylon; *How hath the Oppression ceased? The Lord hath broken the Staff of the wicked, and the Scepter of the Rulers. The whole Earth is refreshed, they break bonds into pieces, all the (the Kings of the Nations) shall speak and say unto the Earth, thou art become weak as we? Art thou become like unto us? Thy pomp is brought downe to the Ground.* How art

A Thanksgiving Sermon.

3

are now fallen from Heaven, O Lucifer, Son of the Morning! How art thou now cast down to the ground which thyself askest the Altar? For thou hast said in time past; I will stand in the Height, I will exalt my Throne above the Sons of God, I will stand above the heights of the Clouds, I will be like the Most High, yet thou shalt be brought down to Hell, to the side of the Pit. Thus the Oracle, which leads me to the words of my Text, *They shall see them fallen suddenly, and confounded, who were formerly exalted with thy Glisting, Oath, and Refusal, with the Vain and Orientations of Buildings, shall View, and Reflect, with Surprise, on thy Unforeseen and Unexpected Change; They shall be Curious, and Inquisitive, as if Arm'd at the Unapprehended Caves of this thy Sudden Alteration; and the more especially at their Wits end, considering their Ears were every day fill'd with the blasphemous, but empty Noises of those who had only flattered Thee Invincible and Immortal. They shall consider, That the Lord of Hosts can, and will puny the fruit of the stout Heart of the King of Affirs, and the Glory of his High Looks, (whom he before rais'd up, as the Rod of his Anger, to Scourge the Hypocritical and Idolatrous Israelites) notwithstanding he hath said, Chapter the 10th, 13th Verse, *By the strength of my hand I have done it, and by my Wisdom, for I am President: I have remov'd the Bounds of the People, and have rob'd their Treasures: I have put down the inhabitants like a瓦砾 Mass.* Tho' thou didst foolishly ascribe all thy Success and Victories to the Strength of thine Own Arm and Martial Conduct, yet now the Deliver'd Israelites despise thee, and say, *Is this the Man that made the Earth to Tremble, that did shake Kingdoms? That made the World a Wilderness, and destroy-**

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B 2

A Thanksgiving Sermon.

of the Cities thereof, that opened not the House of his Prisoners? Is the Grand Monarch of *Affrica* Dwindled into this Contemptible State? Is the Scourge of Man kind grown Feeble and Weak, unable to carry on his Terrible Sieges, and All-destroying Destructions? Are all his Subtile and Powerful Efforts and Contrivances to Enslay the World at an end? And are thy Persons open to all but those who will not fall down and Worship the Images of (New) Babylon? And do all the Kings of the Nations, ~~over all of them~~ ^{ye} in Glory, every one in his own House? Are thy Conquests ceased, and art thou now forc'd to Dismantle, and Restore with Shame and Regret, the Dear, but Short-liv'd Possession of what was Purchas'd, with so much Labour, so much Treasure, and so much Blood? How art thou Mortify'd to behold thine Enemies, whom thou not long since didst trample on, and despise, Reinstated in their own Envy'd Cities and Territories? to be thus Gratingly Low'd from thy High Slippery Station, and to have thy Mistaken Greatness, and False Glory, go out like a Dazzling Meteor, or Blazing Comet: What Admiration! What Wonder! shall not these Reflections fill them with, who narrowly look ~~at thee~~, ^{and consider thee}, and com-

us.

A Thanksgiving Sermon.

5

us to do the more Good in the World, to Relieve Land and Support the Oppres'd, and not to Crush and Oppress. Thus having taken a Transient View, as to the Occasion and Design of the Words of my Text; I proceed to Deduce, and clear this General Proposition or Observation from them.

First. The Visibility of Providence in the Great and Unexpected Revolutions of Kingdoms and Empires.

Secondly. Reflect on, and Apply them, with Reference to the Solemnity of this Day.

That there is a Supreme and Independent *Being*, which Created and Governs all things in Heaven and Earth, is a Truth which hath been to Universally received, that I presume I need not be at much pains to convince and confirm it: The Light of Nature, and that of Reason, together with those visible Revelations that God hath made of himself to the Nation and People of the *Jews*, and as above all the clear and undeniable manifestation of himself in, and by the *Gospel*; are Evidences that carry so much conviction as hardly to be resisted, and that which gives it a double force, 'tis only deny'd by those whose disolute Lives and distract'd Consciences Elletly, but fatally forces them to deny that provok'd Being they fear and tremble at; and 'tis hardly possible, but that a Man must first be a Practical, before he can be so foolish as to own himself a Speculative Atheist. *Second*, the *Roman Morals* tell us, *There is no Nation so Barbarous as not to believe some Gods*; the most Savage own a Supreme

Supreme Power and Being, tho' they mistake in the true object of their Service and Adoration. How can we account for the Original and continuance of this World, and all things in it, unless we come to the Acknowledgement of some Independent and Almighty Being, the first cause of it? For what is Created and finite must necessarily be produc'd and subsist by some uncreated and infinite power; and St. Paul tells the Romans, Chap. 1. v. 20. *That the invisible things of him from the Creation of the World are clearly seen by ing understand by the things that are made, even his E-ternal Power and Godhead; so that they are without excuse.* 'Tis as unreasonable to believe that the most exact Order and Harmony of things should be the product and effect of Jumbld and Confus'd Atoms, as that the curious motions of a Clock should have its perfection from the bare Materials without the skillful hand and regular design of the Artist. God is the great Artificer (if I may so speak) of the World, and all its various Intricate and Admirable Motions are kept going true by his Irresistible Power and Wise Providence. He hath made the Sun to rule by day, and the Moon by night, the Elements observe their distinct Order, and all things Obey the Infinite and Transparency of their Natures, unless Otherwise commanded to demonstrate the Glory and Power of their Great Lord and Creator. I shall not enlarge my discourse on this point, only I thought it necessary to premise the acknowledgment of that Being, which must be admitted of in the prosecution of that Subject I am engaged in.

The Three Chief Attributes of God, are His Goodness, Wisdom, and Power; by these He is Kind and Pro-

An Thanksgiving Sermon.

Hopitons, contriv'd and executes all those things which are Beneficent to Mankind; upon which account this one of the chiefest Blessings we enjoy in this our Earthly Pilgrimage, that *it is a wise, Goodall just, and All by God Goven's the World*; this is that peculiar Blessing, which raises our dejeved Hopes, banishes our disturbing Fears, and only affords us True and Solid comfort in our greatest Extremities and Distresses. In Him we Live, Move, and have our Being, and the influences of his Providence we enjoy without measure or intermission. Is there any Good hath happon'd to us of which he hath not been the sole Author? Hath there been any deliverance which he with his own Right Hand hath not wrought for us? And are we not at this time delivered from our Open, and Nekker'd under the Shadow of his Wings from our Conceal'd Enemies? Therefore we are more especially oblig'd to confess and own with thankfulness his Being and Care over us.

"*It is to heighten the circumstances of our present Joy, to reflect and review our not long since Melancholly prospect of Affairs before our happy Revolution; When the powers of darkness at home, with the united Strength and Policy of our late Enemy had controll'd and destroy'd either our Perversion or Destruction; then our Souls were overspread with Black and Dreadful Clouds of Honour and Darknes, Our Spirits grew low and fainting, our hearts despaired, our Lives trembling and beating against each other; then all our promising Hopes vanisht, and our dismal Fears encreas'd, our Circumstances appear'd on all sides so desperate that our Reason and Faith were stagger'd and confounded to propose or believe which way*

way or by what means we were to be rescued from those imminent dangers we were surrounded with. When beheld, on a sudden, and in the midst of our Distresses, God commands a deliverer to come unto us to assert and maintain our Rights, to preserve that Church against whose Faith founded on a Rock (we have Christ's Promise) the gates of Hell shall not prevail. The time would fail me to enumerate the many signal and remarkable Providences which attended that surprizing Revolution, of which barely to relate the Story is to recount them; Providences as visible as the Sun at noon day, and like its rays darted round about us, only deny'd and slighted by some who were infatuated and blinded by their Interest, and others who were ignorant of our Condition, and had deceiv'd themselves into an opinion that *Wolves* and *Foxes* had a right to Lord it over our *English* Pastures. Nor were these their devices only delicated at this critical time, but as our professed Enemies still purſ'd and carry'd on their Mischievous Purposes, so we have advantagiously experienced the continued effects of Guarding and Watchful Providence over the Person and Affairs of our Undaunted deliverer. What Hazards hath he not been expos'd to both abroad and at home? Yet God hath still preserv'd him to Triumph over his Ungrateful Enemies; and tho' his and our pretended Friends have been long labouring to destroy and betray us by the most refin'd artifices of Embarrassing and Entangling our Affairs, yet by his extraordinary Patience, and Sagacious conduct, together with that Over-rueling Power, that hath brought Good out of their intended Evil, and turn'd their design'd Mischiefs on their own Heads, we are hitherto Preserv'd and

A. Thanksgiving.

9.

and Enjoy this envy'd opportunity of Praising and Adoring the Great Governor of the Universe, and of paying out just Homage of Thanks and Allegiance to his Vicegerent here below.

Nothing is more evident to Observation, than that the thoughts of the Generality of Mankind are taken up for the most part with the outward affairs of things, frightened and amazed with Humane Proprieties, and what Humane Power is able to effect or bring to pass; the arm'd, efforts, and strengths of which are blown away like a bubble with the last blasting breath of the Almighty. He who hath set bounds to the impetuous and Masterless Waves, with a commanding Nod, can stop the progress of the most swelling Tyrant. An Army of Frogs, or Caterpillars can humble and destroy a proud *Pharao*, as well as a powerful Host of well disciplined and valiant Soldiers. The least insect in Nature can execute what his Infinite Wisdome designs, and his Immense Power commands; to that we must all confess and declare, with the Prophet David, *Happily and Safe are the People (and they only so) who have the Lord for their God.*

The Works of Providence are fram'd in the depth of God's Wisdom, and like as the silent and unseen Waters, wandering in secret and distant Channels beneath the Surface of the Earth, at last meet together, and gush into a Fountain. So, the diversity of Opinions, the Humours of Men, the Interests of Princes, the Illusques of States, the Differences in Families, with a Thousand little accidents, conspire together to perfect and bring to light the delind'd Work. What

What Alterations and Revolutions the Heathens of old, and our more Modern Politicians attribute to blind Fate, or inconstant Fortune; by a more curious inspection and enquiry will appear design'd and wrought by an All-seeing Eye, and Ready Hand. For the course of uniforme and unobserve'd causes perfected and manifested in their visible and wonderful Effects; strikes and affects the Seales and understandings of Men with Surprise and Amazement; but when they give themselves leave to reflect and deliberate on the whole Transaction, it forces them to admire, as well as own the Powerful Fingers of God.

Babylon, the Praife of the whole Earth, confident in her Formidable Army instead of a Garrison, Her Inexhaustible Stores as if provided for an Age, not a Siege; Her Walls like Pyramids and so numerous as if in one you had attack'd many Cities. How soon were her mighty Men slain and all her boasted Strengths and Glories levell'd and laid in the dust; God's special Providence foretold by the Prophet *Jeremiah* in the 50 Chap. and 45th. verse, TWO years before her *the Council of the Lord that he had taken against Babylon, and his Purposes that he had purposed against the Land of the Chaldeans.* In the 27th. verse *The pride of the Lord of Hosts, and in the 27th. verse, we see him for their day to come, the time of their Visitation, and in the 27th. Chap. 11. verse The Lord hath raised up the spirit of the King of Babylon for his Doctor in *against Babylon to destroy it.**

From which instance this observation occurs. That the greatest warlike preparations cannot secure an Empire, or

A Thanksgiving Sermon.

41

or City: none Rul'd, when the Councils of the Lord
had otherwise deserv'd it.

From the Ashes of the Babylonish or Persian Empire, that of the Miles or Persians took its rise or birth, nor is the short time of its duration to be wonder'd at, if we consider 'twas wholly plun'd and immers'd in the abounding Delicacies and Luxuries of the East (a certain Symtom of a Short liv'd Empire) nay her Men were arriv'd to that degree of Softness and Effeminacy that their very Natures seem'd to be chang'd, and as the Prophet Jeremiah expresses it of the Babylonish Men, they were become as Women. When Destruction was coming upon them like a Whirlwind then they seem'd most secure, and fancy'd themselves Victorious; and that Army to quench whole Thirsts whole Rivers scarcely suffic'd. How soon was it defeated by a despis'd handful of Rugged Grizzies, supposed only the forerunners of Fyldorn-Hope, but led on by a daring and Conquering *Abreander*; which plainly exemplifies, that the most unequal Numbers cannot command Victory, and that Conduft and Courage being put in the Ballance with the few will make them Superior. Nor was Providence altogether unconcern'd in this great and extraordinary Overthrow, for the Prophet Daniel was foretold the determin'd event in a Vision, as appears from the 10th. Chap. 20th. verie. *Then said he, Knowest thou wherefore I am come unto thee? And now will I reserve to fight with the Prince of Persia, and when I am gone forth so, the Prince of Grecia shall come.* God rais'd the Spirit of this Great Prince, to attempt and execute what, in Humane Probability, seem'd unlikely, and little less than impossible to be effected, for who can imagine that

C 2

that 30 or 40 days Men should be able to give a total defeat to a Million? the truth of which is confirm'd by all History, and this fatal blow put an end to the Persian Empire.

The Greeks which succeeded expir'd in its Infancy, whose extensive Conquests were heard amongst the Favourites and Officers of their Generous Master confirming what we read in the 11th of *Daniel*, the 3d and 4th. verses. *And is mighty King shall stand up, that shall rule with great Dominion and do according to his Will, and when he shall stand up his Kingdom shall be broken, and shall be divided towards the four winds of Heaven*, and not unto his Polity nor according to his Dominion which he had. For his Kingdom shall be pluk'd up even for others besides hisse.

The All-wise Providence of God pulls down one Empire, and raises another, the Causes and Reasons only known to himselfe, and for what end and purposes, the Mortalitie of our finite reason, and weak understandings is altogether incapable to reach, and cannot fathom.

But, amongst all History, nothing seems more incredible, then the Rise and Growth of the *Roman Empire*, which, from a little Root, spread its Flourishing Branches almost over every Quarter of the Earth. The Prophet *Daniel* speaks of it at Large in the Two last Chapters of his Book, in which he plainly foretells the Dissolution of the *Jewish Government*, together with their *Laws*, *Temple*, and their Beloved *City of Jerusalem*: Not is it unknown, from divers Proofs, that those things came to pass, and that the

A Thanksgiving Sermon.

13

the Prophecy relating to it were fulfilled even to a Letter, were addlets to Recount those many Providential Occurrences which Related to, and Attended our Blessed Saviour's Appearance, and which caused such Variety of Events in the World; and we may Observe amongst those many other Refin'd Doctrines in His First Sermon on the Mount, He Acquaints his Disciples with, and Alters the Nature of Providence: and that 'tis concerned in the most Miserable Things, How much more in Greater, in the more Important Affairs of Publick Communities and Kingdoms? Nay; our Blessed Saviour Reproves, and Corrects their Faults and Misfru'dl Thoughts relating to it: But to Return.

What Alterations was not the *Roman* Government subject to, before it arriv'd to its Fear'd and Admir'd Greatness? And what Convulsions did it not Labour under afterwards? But the Learned Dr. *Howell*, in the Second Part of his General History, Judiciously Reflects on the Wisdom and Policy of their Laws, and observes them more especially tending to Secure the Rights and Liberties of the People. Yet notwithstanding the great Care, Conduct, Courage, and Experience in all those things that were Necessary for its Support, we find this towering Empire to have had the same Discourtesy with those that went before, and which thofe shall have at their Appointed time which succeed it.

I cannot pass by in Silence an Important and Per-
tinent Observation from Father *Paul's* History of the
Council of *Tert*, That, notwithstanding the Gun-
ning Intrigues manage'd by that Pack'd Caball of Bi-
shops,

A Thanksgiving Sermon.

shops, many of them Titular, and who were sent thither with Instructions, to Oppose and Hinder all Reformation of Religion, and to Promote the Interests of *Rome*; that they were so far from attaining their Intended Ends, that on the contrary the Reformation was very much Advanc'd by it. The Doctrines and Articles there Decreed, being directly Opposite and Contrary to those of Christ, and his Apostles; and notwithstanding 'twas design'd, and in the Resolutions of the Empire and the *French*, to Extirpate what they falsely call'd the Northern Heretic: Yet the Temporal Interests of the Empire so far prevail'd, as to oblige them to joyn with the Protestant Princes, and to protect and give Liberty to the Reformers; By which means the Reformation was Establish'd, and consequently Promoted and Propagated by its Profess'd Enemies.

To Remark this Providential Dispensation, directs me to that Exclamatory Administration of St. Paul, in the 11th of the *Romans*, the 3rd and 34th Verses. Of the depth of the Riches both of the *Wisdom* and *Knowledge* of God! How unsearchable are his Judgments, and his ways past finding out! For who hath known the Mind of the Lord, or who hath known his Counsellor?

I have so large a Field of Matter before me, that my time obliges me to stop here, and pass to the second Point Propos'd to be Inferred on.

To Reflect on, and Apply the Words of my Text, with Reference to the Solemnity of this Day; They that see them, shall carrying lot upon, &c.

A Thanksgiving Sermon.

105

Than the Parallel between the great Monarch of *Affrica* and the present *French* King, will not hold good in every particular Circumstance, inasmuch as the former was *hurld* from a long enjoy'd *Affrica* Monarchy; and the other remov'd from a part only of his Design'd Western Monarchy; yet this Reflection is more particularly Remarkable, That at the same time that his Armies were Victorious in the Field, he was Imploring a Peace at the Treaty, and could not Procure a Tolerable one, without Redelivering his Conquests.

An Instance which is not to be found in any History; and which, by the way, makes it Difficult to Reconcile the Arch-Bishop of *Paris* Te Deum; He Thanks God for his Masters Taking of Towns, at the Expence of almost Ten thousand Men, and, in some short time, was Thanking God for the Peace which forc'd him to Refire them for Nothing. But perhaps it was in his Intention to Thank God that put it into his Masters Heart to make so Absolutely necessary, through all Outward Appearance, so disadvantageous a Peace, left a Worse Thing had befallen him.

Which Reflection upon the Whole, makes those, who were Deceiv'd with Outward Appearances, in stead of Substance and Realities, look narrowly on these, and consider them; Nay, they are extremely surpriz'd to see these Stripped, Ere the Bird in the Table, who, before every one had pluckt their borrow'd Peathers, appear'd Rich and Gay.

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A Thanksgiving Sermon.

'Twill puzzle the *French* Oratours and Panegyrists, to find, or contrive a Topick for their Flatteries; They may say indeed, Their Great Master hath Given Peace to Europe; tho, at the same time, we, and all Europe know'st, He was Begging it at Our Own Doors; and, 'tis odds, but the Hertick Critics will be apt to suspect some difference, between the words, Giving, and Begging.

They may, perhaps, Ascribe that to His Generosity, which his Impotent Ambition, and Exhausted Treasures (which Enervates all the Motion and Power of Armies) could no longer maintain and secure. If to his Justice, Why doth he not Reftore the Remaining part of the Cities and Territories now in his Possestion, to which he hath no better Title, than to the other? and which, perhaps, one Day, may be, the Occasion of a Greater Refunding.

If they Applaud his Good Nature, then their Flatenes will be Cruel indeed; when they cannot but behold him still Ungratefully Persecuting his own Protestant Subjects to Death, against Humane Nature, Oathes and Edict's, who formerly Fierely, Expos'd their Lives to set the Crown of *France* on his Head.

And here I cannot but enlarge this Reflection, that nothing hath contributed so much to the lowing of *France* as this Persecution. And twas the Opinion of a great General and States-man, the Father of this present Elector of *Brandenburg*, (who, in memory to his Honour be it spoken, gave the most kind and Christian

Christian Reception to the poor miserable Protestant Refugees) I say 'twas his Opinion, That the French King would not have recey'd so great a los in one of his best Armies, as he did by that Unjust and Unchristian Persecution, which is fully confirm'd in the event and too late to be retriv'd: for his most Industrious Subjects being most impolitickly forc'd away from their Native Soil, and Habitations, withdrew their Effects, carry'd away, and set up the French Manufactures wher'e'er they settled, which supply'd those places and others, all which were formerly made and sent from France; by which means France is become at present both Impoverisht and Uninhabited.

Which Reflection perhaps confirms the unobs'r'd, but Just and Admirable Method of Providence, that the Pride and Power of France which could not be humbled and less'n'd by any Confederated foreign Forces, should be laid low and given up, occasion'd by his own infatuated Counsels and Barbarously executed commands: He may palliate and conceal for some time his skind Wound, but in the Body Politick as well as the Natural, where the Disease is Hectical, as soon as it shews it self it becomes Mortal.

Thus they, who now see thee at Home in thy present State and Condition, shall for the future only esteem thee Mortal, a Match but for a few, subject to the Vicissitudes of Fortune, to Passions and Vices like other Men: and thy quondam Admirers and Adorers amoogst us, shall narrowly look on

D

A Thanksgiving Sermon.

on thee and consider thee saying, Is this the Man in whom we put so much Confidence, whose Dragons we every day expected to restore our Rights, to preserve our Laws, and to Establish the Church of *England* in the Purity of its Doctrines? Is the noise of his All-shakeing Artillery Ceas'd, and the Neighing of his Horses prepar'd for Battle now heard no more? And are all the Batt'ring Hopes of the Honours and Estates, we promis'd our selves for Betraying our own Country, thus Defeated?

These considerations fill us with Indignation and Amazement, nor can it, like the Blessed Virgin in the Gospel, upon another miraculous occasion enter into our Hearts *How these things should be*, or come to pass.

But thus it is; and this is the Day, the Happy Day, set apart to offer up our humble and heavy thanks to God for it. A Day which we had little reason to expect, when by our Carelessness, but wicked, Murmuring and Repinings, we had so soon ungratefully forgotten the train of past Providences which laid a foundation for it, and when our Provoking Sins had so loudly call'd for Destruction, instead of so great, and underv'd a Blessing. A Day which surpriz'd our distant Expectations, may which some among us thought Impossible, and indeed would have been so, if they had had but Power sufficient to have Enslav'd themselves and us. Men who were restless and uneasy in their Tempers, Men who were unreasonable, and would be satisfied with nothing but Contradictions, Arbitrary

A Thanksgiving Sermon.

19

bitary Power, and Property, Father Peters, and no Popery. Nay they would have persuad'd us that French Shoes and Feters would have worn and fit easy on us.

These Men, I think, have most reason to be highly Thankful, since by this Advantageous Peace, they are deliver'd from themselves, and made happy even against their own Wills.

Our Neighbouring Allies and Confederates, may now rejoice and sit in safety and unmolested in their own restor'd Cities and Territories; they may deservedly Triumph for this last Campaine, in that they have braved so much without los or hazard: And as they have always admir'd, and applauded, the Courage and Conduct of their great General and Head in the Feild, so they have good reaon to own him no les powerful in his Sagacious Management of this Victorious Peace in his Clofet.

It must be Divinely inspir'd Wildone, that could Engage, Unite, and Cement, so many thwarting and divided Interests, which in the end hath procur'd this, 'tis to be hop'd, for, lasting Peace; the chief Author of which doth this day ascribe and acknowledge the Glory of it to the Great God of Peace, and is well contented with the self-satisfaction of having been the Instrument of so much good to Mankind, his cheifest joy is to see his Friends and Allies lie in Glory, every one in his own Houfe, where they may securely gaze and reflect on their Reduc'd Enemy and fay.

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Is there a Stop put to thy Devastations, and can we now quietly Replant; Sow; and Rebuild our burnt Habitations, Ruin'd Fields, and destroyed Groves? And shall our Country, which is become as a Wilderness, once more Flourish and be Inhabited? Are thy Destinations at an end, and shall our Cities once again rise up more Glorious from their dreadful Flames? And shall our Subjects detain'd as Prisoners, return to their Native Countries like the *Hastis*, from their hard and *Babylonish* Bondage; these are Blessings which fill our Hearts with Gladness, and which Summon all our grateful Thanks and acknowledgement. Whilst thou, like the Eclips'd Sun, lookst Black, and Mourn, and hast now leisure to Murmur and Repine at thy un-
pity'd Fall.

As we have been all surrounded with Fears and Dangers, so now we are amidst the Joyful "Acclamations of Peace; the Soldiers are glad, in that they have out-liv'd the pressing Miseries, and Dangers of Sieges and Camps; the Merchants rejoice because they have no other Enemys to deal withall, but the Rowling Billows and inconstant Winds. Instead of the shrill and rugged noise of Drums and Trumpers, our Ears are now carres'd and gratify'd with the more smooth and soft Instruments of Peace. There shall be no more Weeping Mothers, nor Distrest'd Orphans, the Effects of Cruel and Deadly War. But Wine which make glad the Heart of Man, and Oil to make him a Cheerful Countenance, and all manner of Plenty shall now abound, the Effects of Peace.

Thanksgiving Sermon.

21

For these Mercies, we will all, with our United Voices, say, with the Prophet David, in the 103 Psalm, Bless the Lord, O my Soul: and all that is within me bless his Holy Name. Bless the Lord, O my Soul, and forget not all his Benefits. Who redeemeth thy Life from destruction, who Crowneth thee with loving kindness and tender Mercies. The Lord executeth Righteousness and Judgment for all that are oppressed.

'Tis an Unspeakable Happiness, that God hath so order'd our Religious Duties, as to be our True Interest; Our Prayers serve to procure us present Blessings, and our due Thanks and Praises for those Received, are as an Earnest for Future.

Yet there are some Unthankful Persons (which seems scarcely credible) whom neither the Favours of God or Men can Oblige: There is an Inveterate Malignity in their Tempers, like those Unhappy Constitutions, which turn the Wholesomest Food into Crudities and Diseases; they are a Plague indeed to themselves, which is their Punishment: their Malice preys on their Invenom'd Spirits; and like the Angry Bee, as Naturalists tell us, the flight Wound they give another, proves fatal to themselves.

To Conclude the Whole. Let this, almost Universal, Peace, Persevere us to Reconcile and Unite our Love and Affections towards each other. We have but one Common Interest to Preserve, which com...

A Thanksgiving Sermon.

comprehends what is most dear to us, our Lives, Liberties, and Religion; which our Reconcil'd ~~En-~~
emy, in a late Article, Openly strikes at.

Let us not be Amus'd, and Prepossess'd with the Plausible Opinions of any Private Persons, but leave all Matters, relating to our Future Welfare, to the Wisdom of the Great Council of the Nation, now to be Assembled; whose Transactions, I pray God Direct, for the Publick Good.

Let us be Cautious, and not flatter our selves too secure, when 'tis in our Power to make our selves safe, least we become an easier Prey to those, who may prove such Treacherous Friends, as King David Experience'd, who Speak Peace with their Mouths, whilst they have War in their Hearts, and make themselves Ready for Battel.

God hath given us a Prince, who hath Courage to Speak the Truth from his Heart, and who makes our Interest his own; He hath Valour enough to Oppose all his Enemies, whether Foreign or Domestic; and whose Glorious Actions evidently demonstrate, 'tis not ours alone he pursues, but, like his Great Proctefour, the more extensive Happiness of Mankind.

Wherefore laying aside all Differences and Prejudices, private Piques and Animosities, let us unanimously concur, with our Hearty Endeavours, to Establish His Throne in Peace and Security, that our

A Thanksgiving Sermon.

29

our. *Lowfull* and *Rightfull* KING, who hath Free-
ly Expos'd Himself to, and ~~Conquer'd~~ all Diffi-
culties and Dangers, for the ~~Peace~~ and Safety of the
Nation, may, for the ~~longer~~ Enjoy the Dear-
Bought pleasures, (if any ~~there~~) who hitherto
hath only had the Troubles and Fatigues, of a
Crown.

F I N I S.

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